

A
PRESENT
FOR
CHILDREN.

Being a brief, but faithful Account of many remarkable and excellent things utter'd by three young Children, to the Wonder of all that heard them.

To which is added a seasonable Exhortation to Parents, for the Education of their Children.

By a Person of Quality.

Published by *William Bidbanck*, M. A.

*But who is their Father? 1 Sam. 10. 12.
Out of the Mouths of Babes and Sucklings
thou hast perfected Praise. Mat. 21. 16.*

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To the Reader.

THE end of this Publication is not private, or sinister, but for publick Good: God's Glory, that his Name may be exalted, and thy Good, that thou mayst reap advantage hereby, is designed. What has been seen or heard, is thus made more manifest, that you may have Fellowship with us. Accept it with all Candor, and be thankful to God

A 3 for

6 To the Reader.

for such wonderful Works.
You are not imposed upon: These things were not done in a Corner, especially the Relation of *Mary Stubbs*, who had so many Visitors that can attest the Truth of what is here written.

And the other likewise had many Witnesses; and are added, that in the Mouth of two or three Witnesses we may be the more confirmed.

Denton,
Sept. 2.
1684.

W. B.



T O

Little Children

What shall I say to you? You have here much spoken to you, it is for you especially that these Revelations are thus published. Here you may be taught the Fear of the Lord, which is the beginning of Wisdom.

1. To pray unto God betimes, in whom you do live, move, and have your being.

A 4

2. To

8 To little Children.

2. To have an high Esteem of the Word of God, the Holy Scriptures, which are able to make us wise unto Salvation: 2 Tim. 3. 15.

3. To keep the Lord's-Day strictly.

4. To love God's Servants, to love the Brethren, and God's Ministers greatly.

5. To consider the Joy which is to be had in the ways of Wisdom.

6. What need we have now without delay to prepare for Death and Eternity.

7. To have Faith and Union with Jesus Christ, who is so willing to embrace little Children.

Oh!

To little Children. 9

Oh! put these things into Practice; do not look upon them as idle Stories.

Dare not to live Prayer-less, or to profane God's Holy-Day: See the contrary in these little Ones.

Say not, you are too young: your eternal Welfare depends hereon: You are capable of great things betimes, your Souls are of a noble Extraction.

You are capable of better things than Play and mere Vanities, and you are made for higher things: It is the Misery of the Person, when the Body overcomes the Soul.

It is noble indeed where Reason, and heavenly Light and Knowledge, overcome these bodily

10 To little Children.

Pleasures : There are Pleasures which are for evermore.

The Soul and Spirit should (like the Fire) ascend up to Heaven naturally, but it is clouded and overcome.

The Soul can never have Rest till it come to God.

We are indeed born like the wild Asses Colt ; Job II. 12.

We are Vessels full of bad Liquor, as a Heathen could say ; we are prepossessed with Evil.

Oh ! study the Corruption of Nature, and the Necessity of Grace from above.

Be not discouraged in reading ; God can make you such as these were.

You may be Men and Women
betimes, when Children as to
your

To little Children. 11

your Bodies, by Knowledge, Faith, and Love.

If you go on in Sin, you must undo all again, or else for ever be miserable.

Follow these Examples, and you shall be happy in Life, the Joy of Parents, and most comfortable in a dying hour to yourselves and them likewise.

Oh! the difference between a Child that swears, and lies, and is profane, and another that fears to lie, but loves the Truth, and trembles to hear an Oath sworn: The former is the Child of the Devil, and the latter a Child of God.

You might have been made Toads or Brutes, and better to have been such, than to live
and

12 To little Children,
and die in your Sins.

The Condition of those that know God betimes, is so desirable, that if any are to be envied, such are ; as Joseph, Samuel, and David, Psal. 71. 17, 18.

How lamentable is their Condition in the Proverbs, who hate Instruction ! Prov. 5. 12, 13.

If you know God betimes, if you die young, and very young, you shall be with God, be ready for that great Change : And if you live, you may do great things for God ; you may be eminent in your Generation ; you may be like a Cedar in Lebanon.

Objection.

Many will say, That young
Saints

To little Children. 13

Saints prove very bad in Age,
and old Sinners.

Answer.

There is such a wicked Proverb among many, and it is used by them who have a spite or hatred against Holiness. If thou be sincere and right at first, thou shalt be like Joseph, Samuel, and David, who were famous in their Generations.

Thou shalt not be a Bungler in Religion, it will be thy Trade.

Who knows what they do, that forget God that made them, and took them out of the Womb, and is thy Life, and the Length of thy days? Deut 30.20.

Better

14 To little Children.

Better never to have been
than to wrong this good God.

Consider these Children, read
often what is here related.

Meditate on them; pray to
God you may be such. He hath
enough of the Spirit.

See what became of those Chil-
dren that did mock at God's
Servant, 2 Kings 2. 23, 24.

You love your Fathers, to live
with them, and to be in their
Arms; you have a better Cre-
ator and Father to take care of
you.

Object.

Some Children will be ready
to say, Oh! how irksom is it to
pray and read? is it not better to
please

To little Children. 15

to
th
s
ead
please our selves, and to do what seemeth good in our own Eyes?

Ans^r.

At first, because of our Corrupt Nature, the ways of Wisdom seem unpleasant, but it is only at first; but the Way and End is very pleasant. There is a Way (saith Solomon) that seemeth right to a Man, but the End thereof is Death: Prov. 14. 12.

We would have Joy and Peace, but it is not to be had in Sin.

Oh! Come, and see, and try, and thou shalt never repent.

The

16 To little Children.

The God of Heaven bless
these Directions to you, which is
the hearty Desire, and fervent
Prayer of the Publisher here.
of,

W. BIDBANK.

A



A Word in Season
to Religious Parents :

O R,

*An Exhortation to them to
train up their Children in
the Nurture and Admoni-
tion of the Lord.*

I Cannot but look on it, as one
of the saddest Instances of
God's Displeasure against his
People of this Generation,
such as are Parents ; the woful
Degeneracy of so many of their
Chil-

Children, and that the Lord intends therein to rebuke and chastise the Parents for the great neglect of Duty found in most, in not educating their Children more strictly according to Scripture-Rule and Precept.

I know these sad Effects do naturally flow from the corrupt Fountain of depraved Nature in every Child, which can no way be effectually prevented, but by the Grace of God in the Heart: Like as the Prophet did to heal the Waters, and the barren Ground, by casting Salt into the Spring. Yet it is evident, the Lord requires of Parents a diligent Discharge of their Duty, as the ordinary way wherein they may expect the Blessing to be given forth, and the usual means of its Conveyance: *For I know him, (that is Abraham, saith the Lord) that he will command his*

his Children and his Household after him: There is the Parents Duty; and they shall keep the way of the Lord; there is the Blessing promised; That the Lord may bring upon Abraham, that which he hath spoken of him; whereby is intended the way and means of dispensing it: Gen. 18. 19.

This Duty of Parents towards their Children hath two Parts, 1. Instruction; 2. Discipline: which are so much one, and go together; as often in Scripture the same Word signifies to instruct, and to correct. The Apostle's Exhortation, *Ephes. 6. 4.* agrees hereunto, namely, *That Children be brought up in the Nurture and Admonition of the Lord*; like as God deals with his Children. It is not pertinent to my Scope to treat of these particularly, nor to enquire what hath been the neglect in both, with the Consequences.

quences. I only recommend it to the serious Consideration, and diligent Practice of such Parents as are conscientiously concerned for the Glory of God, and the eternal Welfare of their Children, heartily wishing some skillful Hand would guide them: To which purpose they may consult the Book of worthy Mr. Stockton deceased, entituled, *Family Instructions*.

I shall instance in one thing only (as an Introduction to that which follows) wherein Parents Neglect is least discerned, unless it be in the Consequences; and that is, when they begin not the Work of educating their Children so early as should be. Many Parents give up the first seven, or ten Years of their Children wholly to Indulgence, pleasing themselves and the Child with hearing its Wit, as they say, tho
it

It speaks Vanity ; and to see its Humour, while they let it do according to its Will, tho it acts in Disobedience, saying, it will be wiser afterwards, gratifying its Desire in every thing, tho it be mere Fuel for Lust ; and if any thing be amiss, they say, they will rectify it afterwards, and reduce it to order. But Experience of the contrary Effects might convince of the Error, which ariseth (as I conceive) especially from too slight a consideration of corrupt Nature, its strength and efficacy, even in the youngest ; and from a want of a due sense (if not Ignorance) of the duty of Parents towards their Children in this particular : Somewhat whereof I shall therefore briefly declare, and offer some Motives for Encouragement unto a diligent performance thereof.

Manoah enquired of the Angel,
How

How shall we order the Child
 and how shall we do unto him?
 An Enquiry proper for every Parent,
 that desires a Godly Seed.
 It is answered in that divine Direction,
 given by the Apostle Paul;
Bring them up in the nurture and admonition of the Lord. The
 Nurture, or Discipline seasonable,
 gentle, compassionate, as we hinted
 before, *Like as the Lord deals with his Children*: Not as may be
 for the Parents pleasure, but for the
 Child's profit: And, *in the Admonition of the Lord*; In the good
 Knowledg of the Lord: And the
 Duty he requires of them herein,
to bring them up, or nourish them, as
 the word signifies, like as they do
 the Babe with Milk. So Timothy is
 said to be nourished up in words
 of Faith and good Doctrine, and
 that from his Infancy, 2 Tim. 3. 15.
*From a Child thou hast known the
 holy Scriptures.* The Word Child,
 is

is the same in the Greek, used elsewhere for the new-born Babe.

P. The Jews were wont (as soon as ever their Children were capable) to teach them the Knowledge of the Scriptures. And it is wonderful, what we read of the Proficiency of the young Children of the Christians of *Piedmont*, and other Places. And we may do well to consider of what Benefit it was to the Children of the *French* Protestants, when put upon renouncing the Truth at seven Years old, and what Comfort to the Parents, who had been faithful in instructing them, when they stood the Trial, and abode in the Truth? The same Advice is given in the *Proverbs*, Ch. 22.6. *Train up a Child in the way he should go.* The Word signifies to catechise or instruct a Child in the way, as a Learned Writer renders it, *In the beginning of his Way,* that

that is, in his tender Years, soon as ever he is capable of Instruction. *And when he is old, will not depart from it* ; that is, the Impressions made in Childish Years will remain, for the most part, hath been observed by all sorts of Learned Writers.

The like Direction is given in the *Proverbs*, concerning the other part of the Parents Duty ; namely, to chasten betimes in his tender Years. The Hebrew Word is early in the Morning of his Day. For this Reason, as I conceive we read so often in the Book of the *Proverbs* of the Mother, being especially concerned in this Work : She being most conversant with the Child, and having the over-sight and ordering of it in its tender Years, hath the fairest Opportunity to be instilling the Knowledge of Spiritual Things, to draw the Affections, to prompt, and

and lead it by good Example in Words and Deeds, to restrain and check the first appearance of Evil, and watch against the Occasions of it. Wherefore it is said, *The Child left to its self*, that is, suffered to follow its own Will, or Lust, without Restraint, *brings the Mother to Shame*; Prov. 29. 15. for her neglect of Duty, whilst she had the especial Care of it, in not observing the Divine Direction foregoing; *The Rod and Reproof gives Wisdom to the Child*. It also gives Rest and Delight to the Soul of the Parents, *vers. 17.* in the Success, through the Blessing; as no doubt the Mother of *Timothy* found, who had been his Instructor from his Infancy; for his Father was a *Greek*, and (as Expositors observe) would not suffer him to be circumcised: Not but that the Father is equally obliged, and a Concurrence of
B both

both Parents is exceeding requisite unto a successful Management even from the beginning. Tho' for the Reason before-mentioned the Mother is to be especially concerned in the tender Years, as is the Father when the Child is grown : and both may see Cause to ask of God \that Wisdom which is profitable to direct in that Duty, and must be constant in the Discharge of it. After all, ascribing the Success wholly to his Blessing, who maketh the Seed that is sown in the Morning, or that in the Evening to prosper : And while we are in a way of Duty, *working out our Salvation with Fear and Trembling*, worketh in us, and so in ours, *to will and to do of his good Pleasure.*

For Encouragement in so early an Undertaking, it may be considered ;

I. That

1. That the Children of Believers (of whom we speak) are born Children of the Covenant and Promise. And who would not train them up in that way, in order to the inheriting of the Blessing, which the Lord requires and expects from the Parents, with a Trust and Confidence in them that they will so do? *I know Abraham*, saith the Lord, whatsoever others do, *that he will command his Children, and his Household after him.* On this account of the Covenant, the Lord calls them his Children, and doth in a Sense spiritually, give Charge to the Parents concerning them, as *Pharaoh's Daughter* said to the Mother of *Moses*, *Take this Child, and nurse it for me*; our Lord himself saith concerning little Children, *Of such is the Kingdom of Heaven*; and for that Reason, commands them to be brought to him, and

he blesseth them. All that Parents do in a way of Duty, is but to bring them unto Christ ; and being come, to bring them up in him. The Lord declares in his Word concerning the Infant-Children of Believers, *They are holy*, that is, to be esteemed really so (as Dr. *Goodwin* interprets it) in the Judgment of Faith joyned with Charity ; that is, a Faith of Waiting and Expectation, grounded on what God indefinitely promiseth and declares about them, till he reveal the contrary, and in the mean time to be judged as Saints ; so as to bind the Consciences of Parents unto a Discharge of all Duties towards them as Saints, until the contrary appear.

2. These Children in their Infancy received the Sign and Seal of the Covenant, were baptized in the Name of the Father, the Son,

Son, and the Holy-Ghost, therein given up and solemnly engaged to be the Lords ; whence the Parents must needs be obliged, and ought to be encouraged, as to be much in Prayer for them, so diligently to teach them (as they are capable) the Covenant, and to lay hold thereof, to know the Lord, and excite them to seek him, to love his Name, and be his Servants : Like as we read *David* did exhort *Solomon* his Son, *1 Chron.* 28. 9. and as the Son of the Stranger is encouraged to do, *Isa.* 56. 6, 7. much more the Children of the Promise.

3. Young Children are capable of Divine Impressions. It is rational to suppose them capable Subjects of Grace, as they are of Sin ; and of the Operations of the Spirit, (if he please to work, tho we know not the manner how) as they are of the Motions of

Sin. And as they are receptive of gracious Dispositions; so these will shew themselves, as the Powers of the Soul, and Organs of the Body attain meetness for Action: which alone were sufficient ground to encourage Parents to be early dropping Words of Instruction and Reproof, for as much as the Seed of the Kingdom springs up we know not how, and oftentimes before we are aware. We see the Fruit of the Spirit sometimes in little Children, before the use of Means, or while little could be done by Man for such a Production. Experience doth sufficiently confirm the Truth hereof by a number of Instances. I question not in every Age, there hath been not a few remarkable Instances of late Years in our own Nation, some of which are noted by worthy Mr. *Jane-may*.

The

The design of this small Tract, is; to present the Reader with an Account of what was very lately observed in one Child, soon after it was four Years old, before it could read, until near seven Years of Age, having lived all that time in Affliction by a Consumption, whereof it died. And although I suppose the one half of what was said and done in that time, is not told : Yet that which is reported, I think, is beyond any thing yet written of those Years ; the Truth whereof is confirmed by many Witnesses. It is written, that all may magnify his Work which they behold, giving God the Glory ; that Parents may be encouraged in their Duty, and Children be invited to seek the Lord while they are young, and fear him from their Childhood. And as for such as deny and despise the Work of the Spirit in Regeneration, and

effectual Grace, if they be not
 hereby convinced, they may be
 constrained to acknowledg, like
 as the *Jews* said in the Apostle's
 Time, that indeed a notable Mi-
 racle hath been done, is manifest
 to all, and we cannot deny it.

Yet further, to evidence the Cre-
 dibility of this thing : I am desired
 to second it with a brief Narra-
 tive of what was observed in ano-
 ther much younger, who was not
 full two Years and an half old
 when she died : and that which I
 shall relate concerning it, is of my
 own Knowledg.

It was a Child much prayed for
 while it was in the Womb, that
 it might be sanctified ; and after
 it was born, solemnly offered up
 to the Lord by the Parents, as
 the First-Fruits of their Increase.
 It had the Advantage of speaking
 very early, and intelligent beyond
 its Years, which rendr'd it the more
 capa-

capable of the Mothers Instructions, from whom she learned many good Sentences, which she would often repeat to others, and sometimes to her self with seeming Pleasure. She was first seized with the Rickets, and afterwards languished of a Consumption, being confined six Months to the Cradle, chastened with much Pain and Weakness all the time, notwithstanding all Means possible used for Relief, which a most indulgent Mother could provide for it.

During the time of her Affliction, she all along manifested a more than ordinary Affection to the Ordinances, that is, to the Word and Prayer; so as she would not be satisfied, if denied that Liberty, to be present: Infomuch as she was often carried in her Cradle into another Room for that purpose: And notwithstanding

her great Weakness and and Pain, she would keep in her Groans, and compose her self in her Cradle for some hours together, at special times of Prayer, attending without any seeming Weariness: Yea, tho her great Illness made Diversion necessary; she would not permit her Maid to rock but very softly, nor sing her, which at other times she would by no means have forborn; and the Play-things wherewith she much pleased her self for Diversion at other times, she would, in time of Prayer, of her own accord, throw from her to the end of the Cradle with dislike, as if they were a Trouble to her.

Sometime she would be turned in the Cradle, or taken up in the Arms, asking to see such a Minister (whom she would name) *Pray for Miss*, (as she always call'd her self; from hearing others

fo

so call her) and when Prayer was ended, she would speak in Commendation of him that prayed, Such a one is a good Man ; and call to be taken in his Arms, and kiss him many times before she ceased. When any did commend her, she would say, *Naught, naught* ; she was so earnestly desirous to be present at Family-Prayer, that they could not satisfy her, tho in other things it was seldom, but the giving her a Reason would do it. But once in a day the Family came up to prayer in her Chamber, which was done with that Pleasure and Satisfaction, as if she had been much older ; and when the Occasions of the Family would not admit it, she desired her Father to pray with her, which he frequently did at Bed-time.

It was no less observable, the peculiar Respect she had for the Scriptures, which she always called

led God's Word : for when her Mother or the Maid did read in another good Book, she would sometimes distinguish, and bid them read God's Word, and unsatisfied until they did. Sometimes she delighted to have a Book in her Hand, and please her self to speak Words, as if she read ; and once it was observed, in the midst of the Action, she cast the Book out of her Hand with a troubled Mind, uttering those Words, *I can't tell the meaning of it.*

She was greatly delighted with Singing, with which she passed away many a wearisome Hour, but would frequently call for the singing of Psalms, and ask for some in particular ; as sing the *Tabernacle*, and sing, *The Lord is my Shepherd*, &c. In the meantime would not only deny her self her usual necessary Diversions, and lie composed, but would be seriously

seriously attentive, oft-times with Eyes and Hands lifted up, as if she understood what was spoken or sung, and had a Taste in her Spirit of the Sweetness of the Word : And sometimes was observed, as if she were privately praying by her self, as her Gesture and Words over-heard did import, but was offended if they took notice of it to her.

If any did ask her, Whether she was willing to die and go to Heaven ? her usual Reply was, *Go to Heaven, but no die.* But in the latter time of her Sickness, her Answer to such a Question was, She would die and go to Jesus Christ. And when it was put to her, if she desired not to be well and play about with Sister and Brother ? she would answer in the same Words, Would die, and go to Jesus Christ.

This

This was the ordinary Frame of her Spirit. Many occasional Sayings that favoured of Grace and Wisdom, above that of a Child, are not inserted, because not perfectly remembred for want of noting them in time. Her tedious and long Affliction she bore with admirable Patience, when few about her knew how to bear the sight of it.

Early in the Morning that she died, she sang her self (as often she would do) with a more sweet and melodious Strain than they about her thought they had ever heard her. Within a few hours after, while her Mother was rocking, she said to her Mother, No rock, no rock : thereby giving her (as the Mother interpreted) a final Discharge from further Care and Trouble, and immediately, with a silent Groan, she died.

The hearing only of the Report (I am sensible) cannot so much affect or inform, as the seeing and hearing the Child, which unto the most judicious Observers, Ministers and others, gave such an Evidence of the Grace of God in it, as caused Thanksgiving by many unto God on that account: Yet I question not, the Reader will meet with somewhat that is not ordinary in a Child of that Age, worthy to be remarked, and pertinent to our purpose, which is to demonstrate, that little Children are capable of spiritual Impressions and gracious Actings.

That which hath been declared concerning this Child, was by the Father summarily comprized in the following Verses.

Tran-

*Transcendent Rays of Heavenly
Light,*

*In this Babe's Soul here shin'd.
Prayer, and Praise, God's Word,
his Saints.*

*Were it's Delight to mind.
Her Sayings, Years, and Grace,
became ;*

*God did her Patience try.
He that the First-Fruits holy
made,*

The whole Lump sanctify.

The two last Verses prompt me to add, wherewith I shall conclude : That as it pleased the Lord to build and bless the Family to which this Child did relate, with a numerous Off-spring, nine of which are now living, and the Eldest of them but seventeen Years old : There is (through a Blessing on Education) to be seen springing up in them, In some the

the Blade ; in others, the Ear ;
and in some the full Corn in the
Ear. Or, it may be said of these
Branches, as of *Aaron's* Rod that
budded ; some Branches bring
forth Buds, others bloom Blof-
soms, and some yield Almonds.
The Praise whereof is given, as
is due, unto God alone. *Amen.*

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Free-Grace displayed.

IT pleased the All-wise God to send a great Affliction upon *Mary Stubbs*, the Daughter of *Thomas* and *Mary Stubbs* of *Harleston* in the County of *Norfolk*, being a Child between four and five Years old. In the beginning of her Sickness, she seemed very unwilling to hear any things spoken to her of Death, or to be instructed for the good of her Soul; she shewed a great dislike, and would be very angry: Yet her Relations did not forbear for some time to instil futable Instruction.

structions, according to her Capacity and tender Years, until they were discouraged to see the Child so averse to, and displeased with them. The Parents being greatly concerned for the everlasting Good and Happiness of the Soul of this their Child, did resign her unto the special and immediate Teachings of the Spirit of God. It is our Duty to sow the Seed, and leave the Success to his Blessing that giveth the Increase ; for it is the Inspiration of the Almighty which giveth Understanding, and putteth Wisdom into the inward Parts, even of Babes and Sucklings, notwithstanding the Darknes and Enmity of our Corrupt Natures, as will be evident in this famous Instance, and following Relation.

Her Mother did ask her, Whether she should go if she died ? she replied at first, she knew not ; afterwards

terwards, being asked the same Question? she then answered, she should go to Heaven. But it was told her, all that died, did not go thither; yet she said, she did think she should. And beyond all Expectation, there did appear a great Change in her, for she began to be very sensible of her Condition, and to cry and mourn, fearing she should go to Hell.

Now she was very desirous to have her Friends pray for her, that she might go to Heaven, and be made a new Creature.

Her Sickness increased, and she was very serious, and suddenly so weaned from this World, that she had no desire to live, but rather to die, and would argue against living here (far beyond what could be expected, considering her Infancy) with those that discoursed with her concerning the Excellency of Life, and
could

could never be persuaded to entertain any thoughts of it.

She lay in her Cradle, pined away, and her Strength gone so that she had no use of her Limbs; yet her Soul vigorous and lively, wholly fixed for eternal Life. In this her languishing Condition she was very earnest with them that came to see her, desiring their Prayers for her, and would tell them what she desired, they might pray for her; that she might have good Hopes and good Grounds that she should go to Heaven, and not be under a Mistake; that she might have Grace and Wisdom to know how to serve the Lord.

She did desire to be made sensible of her Sin, and the need she had of Christ; and that the Lord would put his Fear into her Heart, that she might not sin against him; and that she might not die before she

she had an Interest in Christ ; for then she must be in Hell to all Eternity, and did desire she might be helped to believe.

It was never desired by her in all her long Sickness, that any should pray for her natural Life, or recovery out of her Affliction, but continually desired her Visitors to seek the Lord for Patience and Strength to bear quietly her Affliction.

All that came to visit her, did greatly wonder to hear such lifting Words (for she could not then speak plainly) so full of Wisdom, and spiritual Understanding.

She became a wonder to all that saw her, when they heard a Babe utter such great things. Her usual Enquiry was, concerning such as came to see her, whether they were praying Persons, and when she understood they were, if they

they came to see her again, then she would desire them to pray for her.

And as she did increase in Knowledg, so she did expresse to them new things to be prayed for, as that she might be made a new Creature, that Christ might be her Portion, and that she might not murmur against God.

Thus she continued in a very low Condition, as to her Body, earnest with many to pray for her. After this a Friend told her, it was her Duty to pray for her self, and within a little time she did desire one (that came to visit her) to tell that Person, she did now pray : but it was replied to her, you tell me so, it may be that you may be commended ; which she denied, and fell into a Passion of mourning, so that they could not but encourage her, and speak comfortably to her.

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The Lord poured out upon her a Spirit of Prayer, in which she did abound, yet very privately, and only with her Mother. She chiefly prayed for her self, and her Relations, that they might all go to Heaven, and be there together for ever. She had but one Brother, and when he came from School, she would be persuading him to get alone into some private place, and pray to God, instead of playing; *Brother,* said she, *you may be praying.*

It was her great desire to get an Opportunity to speak her Mind to her Brother largely, and when he was by her Cradle, she spake to him for near a quarter of an hour very affectionately, and said, Brother, pray that the Lord would make you sensible of your Condition, and pray that you may have a new Heart, and that you may have an Interest in
C Christ;

Christ ; O Brother, going to Hell is sad, O mind what I say, it is for the good of your precious Soul that I speak this, and that you may have good Hopes and good Grounds for Salvation : O that the Lord would work a Change in your Heart, that you may come to Heaven after me : I have Joy, but you have none ; I see that Christ hath died and suffered for me ; and O Brother, that thou mayst see the same : O Brother, if thou diest without an Interest in Christ, thou must go to Hell to all Eternity, there is Fire and Brimstone, and the time will never end : O Brother, delay no longer, mind what I say to thee, for thou dost not know but thou mayst die this Night before the Morning : And she told him how sweet it was to go to Heaven, for there was praising and singing Hallelujahs to all Eternity. Her Words were so affect-

affecting, as they caused one that heard these things to shed many Tears. She spake like one of full Age, and not like a little Child in a Cradle. It was her frequent Practice to persuade her Brother to be serious, and to mind that which was good, and to regard his precious Soul. Altho she heard much for her Instruction from her Parents, and was a Child of good Understanding, yet her Teachings were more immediate than those of riper Years.

It was an Expression often uttered by her, that she could not have spoken these things, if it had not been in her Heart; for it was not constantly that she did speak thus, but as she enjoyed the sweet Gales of the holy Spirit. Sometimes she spake but little, and then again she was full of matter, and her Tongue like a flowing Stream, and she spake to Admiration, so

C 2

that

that the most that came to see her, had presently that Scripture in their mouths, *Psal. 8. compared with Mat. 21. 16. Out of the mouths of Babes and Sucklings thou hast perfected thy Praise.*

Her Afflictions still encreased, and she was now in the Furnace, and had very sore nights & days: O the wearisom months that were appointed to her!

All that did behold her, concluded that she would die suddenly, yet revived, and was as the *Bush on fire, and yet not consumed.* Much means was used for her recovery, by a Neighbour Physician, viz. Mr. Twiss, who was very careful of her, and sometimes she did amend, but presently fell under greater Weakness.

The Lord held her Soul in Life, to declare his Wonders: Whilst her outward-Man decreased, her inward-Man was renewed day by day.

Some

Some Ministers and others, beholding this great Work of God, did think it their Duty to set apart some time solemnly to bless the Name of the Lord for his rich Grace bestowed on her, and to seek to the Lord for his supporting Arms to be underneath her.

Her delight was very great in these days of Prayer, and did earnestly desire many of them; and she had choice Visitations from Heaven in and after those Times. When a Day was appointed, O, how did she long for it, and did say, *I shall long for the Day!* And when the Time was come, she would of her own accord, express what she did desire should be prayed for, for her self, for her Relations, and would declare, what she desired for her Brother, the same she did for her Sister.

She did desire that she might have Faith, and true Faith, she

was afraid to be an Hypocrite; and it was one great request, that they would pray for her, that she might not die in the Dark. Her Love was so great to those that prayed with her, and for her, that she would weep and mourn when they took their Leave of her, she was unwilling to lose their Company. Never did any Beggar more earnestly desire an Alms, than she did beg for Days of Prayer, even to her dying Day.

Her Light was as the Light of the Just, *shining more and more unto the perfect Day.* As the great God did ever honour his Word, so he did by this Babe; for she did beg for a Scripture-Evidence for her Future Happiness, and after some days of Darknes, the word (*Faith*) was set upon her Heart, and much in her Mouth, *which is the Evidence of things not seen: Heb. 11. 1.*

She

She had a clear Knowledg of Christ, and did believe in him for Salvation. She grew up also to a full Assurance, yet had many Temptations, causing her to fear she should go to Hell, and would say, *That would be sad indeed* : Yet afterwards she had much Joy, and would triumphantly say, *I am my Beloved's, and my Beloved is mine* : She knew she should go to Heaven ; and it was asked her, What was done there ? she answered, *There was singing Hallelujahs with the Saints and Angels to all Eternity* : These Expressions were often uttered by her, to the Admiration of all that heard them. This was an Expression she uttered, *O that I were in my Fathers House* ! and one answered, You are in your Fathers House ; but she replied, *I mean my Fathers House in Heaven* : And, O, said she, *that the Angels would conduct my Soul to Glory* !

She was asked, whether she had not a desire to live? she said, *No, but was willing to die to be with Christ.*

She complained of the Illness of her Body, Yet, saith she, *it is better to endure this, than the Pains of Hell.*

That her Patience might hold out, was her request to the Lord; and would say, *Lord, Give me Faith and Patience, for Heaven will quickly sweeten all.*

When her Mother thought she had been ready to die, she did ask her, Whether she did clearly see, that she had an Interest in Christ? she answered, It must be in my Heart, and if the Lord did open her Eyes, she should see clearly her Interest in Christ, and that she was a new Creature. *O Mother, said she, if you had been willing to part with me, I had been in Heaven before this time; I am not gone, but I am going to Heaven.*

When

When she was under great Pain, she was asked, whether she had rather be without the Pain, and forsake Christ? or bear the Pain, and enjoy Christ? O, said she, I had rather have the Pain than forsake Christ, for he hath made me a new Creature and fit for Heaven; she should be unwilling to do that, for he was a good Christ to her.

Her Body was like to an Anatomy, yet then, and to the end (unless for some time, when her bodily Weakness did cloud her) her Spirit was lively, and she had between times as much Joy as her Heart could hold, and it was her own Expression, *more than she could bear.*

She did much admire the rich Grace of God to her, that he should chuse her, and she said, *O Mother, praise the Lord for his Goodness;* and her Heart was so ravished with Joy, that she could

not be thankful enough, and said, *O magnify the Lord, O magnify the Lord*: And then she was desirous that her Father and Mother, Brother and Sister, should mind Heaven, ~~that~~ they might come thither after her.

She declared it was her longing desire to go to her dear Jesus, and her dear Saviour, O when shall the time come! and O precious Jesus, I cannot be thankful enough for the Joy thou givest me! O admire, admire him; and she could not declare the Joy she had. And at another time, O admire the Lord for ever, for ever, that he should pass by others, and chuse me; O praise the Lord, O praise the Lord. And she declared that she had Joy in the Covenant of God, an everlasting Covenant that could not be broken; and cried out several times, O sweet Jesus, O blessed Jesus, he is sweet, and she then

then said, her Joy was very great ; and she lay admiring the Lord, that he should love such a poor Creature as she was, and that he should die for her. These things were uttered by her, freely of her self, without any prompting by others.

And at another time, she said, The Lord had told her, she was one of his dear Children, and she knew she should go to Heaven, as sure as she lay there : O I am full of Joy.

There were some present, that discoursed of Worldly Matters, and she said, *A sight of Christ, a sight of Christ is worth ten thousand Worlds.*

There was one did ask her, What was the ground of her Joy ? and she answered, *She did believe, that Christ was her Portion, and that Christ was her's, and she was his.*

And

And when she had further Pains upon her, she would pray in the Night for Patience, and that she might not grumble: O when shall I be with my dear Jesus! O that I might wait till my time come!

In her times of great Trouble she would speak to her Mother, O speak of Heaven, nothing but Heaven will satisfy me.

It was usual with her to desire her Visitors and Watchers, that they would speak of Heaven: O *Speak of Heaven, O speak of Heaven!* and she did not like to hear any speak of Worldly Matters.

When she was musing one day, her Mother asked her, what she was thinking of? she answered, *I am thinking of the Joys of Heaven.*

Sometimes the Lord did hide his Face from her, yet then she
could

could trust him, when she could not see him: And after waiting a while, she had usually great Consolation.

When she spake so much of her Joy, her Mother would tell her, that she feared, lest it should not be true Joy, or that it was naught; but she answered, *I am sure it is not, I am as sure as I lie here it is not.*

She did continually admire the Love of God, and his free Grace, and would say, What am I more than another, that he passes by others, and thus manifests himself to me?

When the Lord's-Day was come, she did often tell them that were with her, that they should then mind nothing but Heavenly Things.

Many good Books were read to her, but she did much delight in Mr. Janeway's little Book, called,

called, *A Token for Children.*

When her Troubles were greatest, she would then rejoyce, for she then did think her Rest was at hand : And she was comforted in this Consideration, that her Affliction here, would make Heaven the sweeter in the Enjoyment of it. When any looked upon her pined Body, she would say, *I see a better sight.*

The Sting of Death was taken out, and she did familiarly speak of it, without being afraid of that great Change, yea with exceeding great Joy.

She would say to her Friends concerning her Affliction, that if it had not been sanctified to her, and been made a good Affliction, it would have been a sad and uncomfortable one indeed.

Towards her latter end, she had a great sense of the Body of Sin and Death, which she did
com-

complain of, and made her vile in her own Eyes, but yet she did rejoyce, that in Heaven she should be freed from it. And, O, said she, that I might never sin one Sin more, and that I could do as Christ said to the Woman, *Sin no more* ; and, O, said she, nothing but Christ, nothing but Christ can satisfy me.

Her Love to her Relations was so great, that she would always desire they might live together in Heaven. She would say, she could not tell how to bear the Thoughts of her Brothers perishing for ever.

The World to come, and the Glory which is to be revealed (of which she had many Forecasts) were frequently before the Eye of her Faith, as if they had been within the view of her Sense.

She believed stedfastly and without wavering.

It

It was a long and sore Trial (above two Years) and very great to her dear Mother, who was continually with her ; for she was unwilling to have her from her : But the Grace of God appearing so eminently in her Child, the sweet Words which she uttered, and the well-grounded Hopes of her Future Happiness, did support her in her most sinking times : And indeed they were both upheld by the Mighty Power of God.

She would comfort her Mother, and say to her, Do not mourn for me, for you shall come to me, and we shall be in Heaven together : I shall want nothing when I come there. I love you, but I love Christ better. It was asked her, how she could love Christ, who did so afflict her ? she quickly answered, *Because he hath loved me.*

She

She told a Friend that came to see her, without any previous Discourse : There are two things I dare not do ; *Commend my self ; nor murmur against God.*

She was very thankful for every Kindness shewed her : she did often make mention of the Kindness of a worthy Gentlewoman, Mrs. *Tyrrell* of *Mendham*, and would say, how kind she had been to her, who sent many futable Restoratives for her weak Body ; and when she came to visit her, she would desire her to pray for her.

She told a Neighbour that came to see her a little before her Death, that she was now hasting to Heaven apace ; now the joyful time was near at hand, which she longed for, as the wearied Traveller for the refreshing Shade ; and the labourious Husbandman for the Night of Rest after the scorch-

scorching Day. And so her time was come to enter into the Joy of her Lord, and died in Peace.

She had her Infirmities and Fits of Passion, for which she would be grieved, and very sorry ; but it was no wonder, considering her violent Pain, and long Affliction : But she held fast her Integrity, and loved Christ more and more.

O, what a Feast had they that often conversed with her ! Had you but beheld a little poor pined Body, and heard such great things declared by her, it would have been far more wonderful, than to read these things.

O the sight of Glory that she had ! The Conquest of Death, and the daily longing to be with Christ ! Her Life was continued as a great Example to others,
and

and it will be well if she never may be forgotten.

She is now dead, yet speaketh. And may this small Account (which is but the Fragments of what might have been gathered) be for the Glory of God's rich Grace, and to extol the Teachings of his Spirit, and to declare the Excellency of an Immortal Soul, and what it is capable of; then we shall answer so great a Work of God, which was so publick, and not done in a Corner.

She might have been as a stupid, poor, ignorant, and insensible Creature; but by the Spirit of God quickning and enlivening of her, was like the Box of Ointment poured out upon Christ, which caused a sweet Savour throughout the whole House. O
may

may this never be forgotten by
her Father, nor Mother, Brother
nor Sister, nor any of her Visi-
ters. *Glory to God in the highest.*

She died about the tenth of
April, A.D. 1683.

Some



*Some memorable Passages of
Joseph, the Son of Jo-
seph and Margaret Scol-
ding of Middleton, in
the County of Suffolk, aged
about six Years and an half,
died the 4th of June,
1678.*

I. **A**Bout a Year and an half
before he died, being very
ill, so as he could not sleep, his Fa-
ther asked him if he could not
sleep? he answered his Father,
that he could not sleep; but said
he, I shall sleep a long Sleep: How
long? saith his Father; he repli-
ed,

ed, Till Christ shall come to awake you and me, and all the World: His Father asked him, how he knew that? How, saith he, do you not believe that the Word of God is true? At the Resurrection then shall Christ awake every one.

2. At another time he had a little Potion of Physick to take, which he was very unwilling to do, but saith his Father, If you love me, take it. Well Father, saith he, to satisfy you, I will take it; and when he had taken it, saith he, I pray God blefs it to me. And saith he, *The Angel gave John a little Book to eat, which was sweet in his Mouth, but bitter in his Belly*: This, saith he, is bitter in my Mouth, but if God please, he can make it sweet in my Belly.

3. His Mother had often begged of God, that if there were any means further to be used, he would direct to it.

There came a bad Man to the House, pretending Skill, and was to take him in hand, and had begun. The Child's usual way was continually to seek to God for a Blessing upon whatever he took, but then he refused, having these Expressions, I care not whether he do or not; Do you think God will bless such a wicked Man's Physick?

4. He having heard Mr. *Win-*
coop preach, did repeat some of the Sermon, wherein was expressed, how a Christian should examine himself, concerning three things.

1. Whose am I?
2. Where am I?
3. Whither am I going?

If

If I be in the narrow way to Heaven, well and good ; but if in the broad way to Ruine and Destruction, then I am undone for ever.

The Child would speak it in the House, and privately to himself, with much Affection, and sometimes with many Tears : *Whose am I? Where am I? Whither am I going?* And also would speak it to his Fellows, *Whither are you going?* To be sure you are in the broad way to Ruin.

5. If at any time he saw any thing amiss among the Servants or Children, he would say, If you will not keep God's Commandments you shall never come to Heaven, and if they loved God, they would keep his Commandments : When they would reply, We do but as others ; he would answer, If you sin with the Multitude,

titute, ye must perish with the Multitude.

It were better to go to Heaven alone, than to Hell with Company.

6. His extraordinary care concerning the Lord's Day was such, that he would watch over the the whole Family, and would say, You should not do so and so, but spend the Day in Prayer, Reading, and other Religious Exercises. He did make Conscience of praying by himself three or four times in the day.

7. He would often be enquiring what Souls should do in Heaven? his Father would tell him, There is nothing but praising of God: He would then reply, Then they shall also leave sinning.

O, it is a rare thing to be in Heaven!

8. At another time he said, If I were sure I should go to Heaven, I should be glad to die at this present Age, at the present. His Mother replied, And wouldst thou leave thy Father and me? to which he answered, I have a good Father and Mother, but God is a better Father: you make me eat and drink; but if I get to Heaven, I shall need no Light of the Sun, nor Candle, nor Victuals any more for ever.

At another time Mr. *Wincop* came to see him, he asked him, If he thought he should be saved? and he said, he could not tell. He asked him, If he did not think Christ died for Sinners? he answered, Yes: and he asked him

him if he did not think all were Sinners? he told him, Yes; and he was a Sinner, but God had made him a good Sinner.

10. At a time beginning to eat his Victuals, forgetting to crave a Blessing upon it, he said, What a desperate Wretch am I! God might have suffered the Food to choak me.

11. Being one day in the Garden, and seeing a Pear dropping off the Tree, which the Birds had pecked; I wonder, saith he, wherefore these Birds were made: after standing a little while; O, saith he, what a desperate Wretch am I! God made all things, and all that God made was good.

12. About a Year and a half before he died, one Morning as he lay in his Bed very ill, his Mo-

ther coming up, he called, Mother, and said, I am thinking how my Soul shall get to Heaven when I die; my Legs cannot carry it, the Worms shall eat them: No, said his Mother, God will send his Angels; and they shall carry it to Heaven: O, said he, the Angels shall carry it to Christ; and Christ shall carry it to God!

Now Mother go down, I will lie still.

13. One time His Mother going to the Oven, and seeing a great Fire flaming out of the Oven; here is, saith he, a great and grievous Fire: little do wicked Men think what God is; He hath a worse Fire to burn wicked Men in.

14. One coming into the House, he called him by his Name, and said,

said, You will be glad to go to Heaven when you die; but you will never come there, if you leave not your Swearing, and keep God's Commandments.

15. At another time in the Night being restless, his Mother said, *Joseph*, Why dost thou not lie still? He answered, That he dreamed such desperate things as did affright him, and said, If God please, I would be glad to die before my Father and you, for if I live longer, I am afraid I should swear and be as wicked as such a one, and naming the Person.

16. At another time his Father being very ill, and Mr. *Wincop* praying with him, he stood by the Bed-side, and wept, and said, When my Father, and such and such die, they shall get into Christ's
D 3 Bosom;

Bosom; but if I might get to his Feet, I care not.

17. At another time he was enquiring concerning the three Persons, God the Father, God the Son, and God the Holy-Ghost, and said, I know God is Christ's Father, and Christ is God's Son; but who is the Holy-Ghost?

18. Hearing the 9th Chapter of *John* read. how the Pharisees cast out the blind Man, and Christ took him in, It was well, said he, for that poor Man, that when the Pharisees cast him out, Christ stood ready to take him in.

19. A little before his End, he pondered much upon that, Whether God was willing to save all the World, if they were willing? his Father said, they were not willing,

willing : to which he replied ;
Wicked Men are so proud, that
they will not be beholden to
God to save them.

20. At another time in the
Night his Thoughts were very
much upon the Woman of *Can-*
an, and said to his Mother, There
was a poor Woman came to
Christ, and she would not go a-
way till she had that which she
came for, tho Christ called her
Dog ; no more will I.

21. His Thoughts were much
taken up with the Yoke of Christ,
and said, Christ that put his Righ-
teousness upon his, never put a
Yoke upon any of his to hurt
them ; and lifted up himself.
This was the Night before he
died.

22. That Morning before he died, he said, Father, do you think that God would save all the World if they would be saved? his Father said, Aye : he replied to his Father, I would willingly be saved, and desired his Father and his Mother to pray for him, saying, I am so sick, that I cannot pray for my self.

He was several Years before his Death found praying by himself alone.

23. When his dying Fits were upon him, and the Sweat dropped from his Hair ; he said three times, *Such hard Work, such hard Work, such hard Work,* fixing his Eyes on two young Men-Servants in the House, and he was asked, What was hard Work? he answered, *To die, to die,*

die, the Lord help me! And he said to the two Young Men servants; O, Sirs, look to prepare to go to Heaven when you die.

He revived a little, and his Mother asked him, Wherefore Christ died? he answered, To save Sinners: She said, Dost thou think he will save thee? He made a little stay, and said, I hope so.

He gave his Mother leave to go from him, but she was soon called again, and she took up his Fingers that were half dead, and said, These Fingers will not be long here; he replied, No Mother, I thought they would have been gone before now: She asked him, Whither he should go? he answered, to God and to Christ: She asked him

again, if he thought he should go to God? he answered, To my God, and to my Christ; and smiled, and slept in the the Lord.

FINIS.



you meet with in the Apostolic
warn them of the danger there is
the True Faith and Religion of
have made a Profession of the Gospel
stir those up, who make a Profession
care that their Minds and Hearts
settled in the Faith, least the
cline, when Storms and Tryals
shall be assaulted.

And, if there be but too much
make a Profession of the Truth,
when they shall be called to bear
which are ungrateful to Flesh and